THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts well and honorably performed, daily life being the quarry from which we build it up, and rough-hew the habits which form it."

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RESTORATION OF PARADISE.

"BEHOLD, I create new heavens and a new earth. * * * Be ye glad and rejoice for ever in that which I create. * * * And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. * * * They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isaiah 65: 17-25)

These were the words spoken by the Almighty to Isaiah, and in them, few but forceful though they be, there is abundant food for thought. The heaven over us now is indeed very charming and beneficent. How beautiful the never ceasing procession of sun, moon and stars, and clouds, and seasons, and days, and nights, and showers, intermingled as they are with heat and cold, storm and calm, gloom and brightness! This old garment of things is still full of rejoicing, and glory and scenes, and themes to touch, inspire, and lift, and discipline, and make glad the heart. What, then, will that new investment be, to which it is to give place? We cannot describe the meteorology of that new heaven; but it will be a new heaven which no more robes itself in angry tempests and menacing blackness; nor ever flashes with the thunderbolts of wrath; nor casts forth plagues of hail; nor rains down fiery judgment; nor gives lurking place to the devil with his angels; nor is disfigured with dread portents, nor is subject to

commotions, breeding terror and disaster to the dwellers under them.

We often look at the blue sky that arches over us, at the rosy morning's welcome to the mighty king of day, at the high moon's flood of brightness, at the mellow glories of the setting sun, at the solemn midnight lit all over with its twinkling star-gems, and we are thrilled with the perfection and beauty of Jehovah's works. What, then, shall it be when the great Architect shall put forth His hand upon it a second time, to renew it in a fresh and eternal splendour! And a "new earth"! The earth now is full of ailments and disorders, and in deep captivity to corruption; yet it has much attractiveness. Most men would prefer to stay in it for ever, if they could. This homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shaded trees, girded with glorious mountains, gushing with water springs, gladdened with running brooks, ribboned with rivers that wind in beauty about the magnificent rocky promontories, varied with endless hills and valleys, and girthed about with the crystal girdle of the ruffled seas, these numerous zones, continents and islands, these youthful spring-times bursting forward with myriad life under all their downy steps; these blazing summer glories; these gorgeous mellow autumns; these winters with their snowy vestments, and glazed streams, and glowing firesides; and living nature in its ten thousand forms, singing and dancing, and shouting and frisking, and rejoicing all around us! What exquisite pictures, and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and wake our tongues, and put fire and enthusiam into our thoughts, words and deeds!

But, this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring! An earth which no longer smarts and smokes under the curse of sin; an earth which needs no more to be torn with hooks and irons to make it yield its fruit, an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lie in ambush to devour, an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war; an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles; an earth from end to end, and from centre to utmost verge, clothed with the eternal blessedness of Paradise restored! Men may think we dream when we thus propose to read God's word as it is written; but He has anticipated all their rationalising and scepticism. The

great God who sits upon the throne saith: "Write because these words are faithful and true." There can be no mistake about it. God knew how to say what He meant, and He knew the meaning of what He did say. And to that which He has said, He affixes His own infallible seal, that the words are "faithful and true." Here, then, let us rest till their fulfillment comes.

30 South Terrace, D. G. ATKINSON.
Cork, Ireland.

"ZION IS GROWING."

THE following extracts are taken from the February *Trade and Finance Letter*, published by the National Copper Bank at Salt Lake City, Utah:

A decision has just been made by the great Railway Systems to double-track their lines into Utah, and to spend many millions of dollars in general improvements and equipments. The Union Pacific will spend $75,000,000 for the building of 1,673 miles of main line. It is also stated that $100,000,000 is to be spent by the Union and Southern Pacific systems in the construction of extensions and new lines, and a semi-official statement has been made that the new regime in control of the Gould Lines has authorized the expenditure of a like sum for general improvements. It is said that one-fourth of this amount, $25,000,000, will be used in double-tracking the Denver and Rio Grande Railway from Denver to Salt Lake and in the general improvement of its road-bed, also in making certain cut-offs. All of this means the spending of more millions by these systems of railroads for additional equipment. It means the employment of many thousands of men and awakened activities in every section touched by the lines.

Statistics which we have been gathering enable us to state with some degree of accuracy that there are at present in Utah 692 manufacturing establishments. These represent an investment of $36,000,000.00. Annually they employ 10,250 people and pay them in wages $7,500,000.00; they pay out for raw materials and freight the sum of $27,600,000.00, expend $2,750,000.00 for fuel and rent of power and heat, and $2,000,000.00 for taxes and miscellaneous charges, and every twelve months turn out finished products ready for the retail market of the enormous value of $45,000,000.00. About one-third of all this is done in Salt Lake City.

Salt Lake also derives the benefit of a very large part of the manufactures of our neighboring states. Nevada has 135 manufacturing establishments, putting out products annually worth $4,000,000,00. Idaho has 406 establishments, producing $11,000,000.00 worth; Wyoming has 195 plants and makes goods valued at $5,500,000.00, and the state of Montana, sends out products worth $70,000,000.00 from 390 establishments. In the five states there is

a total of 1,818 manufacturing establishments, and the value of their annual output is placed at $135,500,000.00 dollars.

Utah has thirty-three canneries, showing an investment of $1.350.000.00 and producing annually 19,000,000 cans of tomatoes, peas, asparagus, hominy, catsup, pork and beans, peaches, pears, apples, apricots and cherries. They carry an annual pay-roll of $200,000.00, employ 2,000 people, and yearly pay to the farmers of Utah $11,270,000.00.

There are five sugar factories, located at Lehi, Garland, Logan, Ogden and Lewiston. These factories annually put out sugar valued at $4,477,500.00, distribute $2,200,000.00 among 5,000 farmers of Utah, and pay 1,490 factory employees $691.000.00. Utah stands fourth in the United States as a sugar-producing state. A new factory is in course of erection near Elsinore, in Sevier County. The factories in Southern Idaho increase the total of all these figures for this by one-third.

There are seventy-six flour and grist mills in the state, with a daily capacity of six thousand barrels. These mills represent an investment of $2,000,000.00, and their annual output has been estimated at above $3,000,000.00. They employ 425 men, and pay them an annual wage of $610,000.00.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual conference was held in the Wretham Road Assembly Rooms, Handsworth, Birmingham, March 12th, 1911. Mission President Rudger Clawson, Elders S. Norman Lee and H. B. Clawson from Liverpool, Elder W. C. Mills from Manchester, President Leonard Mackay, twenty-two traveling elders and two traveling missionaries Sisters Sarah A. Howard and Elizabeth Smart were present.

After the opening exercises, conference secretary, J. M. Young read the semi-annual statistical and labor report and presented the general and local authorities of the Church who were unanimously sustained.

President Leonard Mackay welcomed the saints and friends to the conference and bespoke for them an enjoyable and profitable time in listening to the testimonies and instructions given by the servants of the Lord.

Elder W. A. Woolford spoke of the restoratiou of the gospel and the great privilege of preaching the word. Exhorted the people to read the Scriptures with prayerful hearts.

Elder William Leary declared the plainness of the gospel to those who have the spirit. Said, "There is multiplied division in the religious world and there must be something to unite the people."

Sister May Freeman of Northampton sang, "O Rest in the Lord."

Elder S. Norman Lee defined the difference between happiness and pleasure. Happiness is eternal, pleasure is but fleeting. Spoke of things done by proper authority as being eternal, those done without authority but for a time.

President Rudger Clawson called attention to the change in the presidency of the conference and predicted for President Mackay success if the saints will be united in faith and works for the cause of truth. "We must be one in order to receive the blessings desired. This is the love of God, and it is applicable in our daily lives—particularly between husband and wife and the parents and children. Gave some good advice to mothers and fathers, and spoke of the conditions in the world and the many injustices practised because of the darkness which is upon the minds of the people."

The afternoon service was well attended, and after the usual opening exercises President Mackay congratulated the congregation upon the privilege afforded them of meeting in peace and harmony to listen to the word of the Lord as interpreted by His servants.

Elder Alvin Sessions spoke of the reign of peace when men will beat their swords into plowshares, and the gospel being the only thing that can bring this about. We must have this peace in our hearts if we would build a mansion that shall stand. The foundation must be solid and based upon the first principles of the gospel.

Elder George M. Williams sang the solo, "Nazareth."

Elder Hyrum B. Clawson called attention to the beautiful mansions preparing for us, and the things necessary for us to accomplish. Spoke of the history of the people of God in former and latter days and the testimony of sacrifice demanded by truth in every age.

Elder Lorenzo Sargent spoke of the joy he had experienced in performing his duty as an humble servant of the Lord. "Be faithful to the principles of truth and the light of His love will be upon you."

Sister May Freeman sang, "The Lost Chord."

President Rudger Clawson referring to the parable of the shepherd and the sheep said: "Thus the flock will be gathered as by the Savior the disciples were commanded to 'teach all nations baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.'" "We respect authority. These elders who are laboring among you respect the law and the government of Great Britain. We respect the authority in the family. Hence a wife is not baptised by our elders unless the husband gives his consent. But she will lose no blessing through his refusal to give consent. He will be held accountable; let her be faithful to the testimony she has. A wife may do much for the husband and the husband for the wife, but the authority of the home must be

respected. The sanctity of the home must not be invaded and the children must gain consent from their parents, before they can be baptized."

At the evening session the house was filled. Elder Lawrence G. Corbridge declared that he had been strengthened greatly by his two years' experience in the missionary field. Bore testimony of the truth of the gospel. Spoke of the individuality of God and the ample proofs to be found in the scripture. The people of the world have fallen away into unbelief and are groping in darkness. This is shown by their belief in and worship of an immaterial God.

Miss Lillie Roskrow gave a good rendition of the song "The Gift of Life."

Elder S. Norman Lee spoke of the wonderful testimonies borne by the young elders, and the great changes wrought in them by the spirit of God. They have something tangible to offer, and every thinking person must pause in contemplation of the simple truths of the gospel which they promulgate. "Mormonism" includes all that has passed and all that lies in the future eternities. All of truth from whatever source lies within the limits of "Mormonism." It is everything that is broad, everything that is deep, from the pre-existent state and the great convention in heaven to the present, and through this experience on the earth and until we become perfect even as the Father in heaven is perfect.

The Blackheath choir, under the direction of Brother John Haynes, sang the beautiful anthem, "Awake! Awake!"

President Rudger Clawson said the spirit of God is here, it is the spirit of peace and intelligence. In our view of life there is one great central fact, about which other facts gather. The earth was formed by God and rolled out into space. There are two important questions in connection with the earth. Why created? So that man might be placed upon it, that it might become his abode. Why was man placed upon the earth? That he might obtain a body. Our bodies are very precious to us. The punishment of Satan, that arch enemy of the human race, is that he and his cohorts shall not have bodies. To save one's spirit one must save his body also, because the spirit and the body when raised in the resurrection will be inseparably connected. The spirit and body is the soul of man. "Take care of your body, it is precious—it is a part of your soul. We teach the pricelessness of virtue. A sin in a woman is a sin in a man. No more, no less. O yes, we teach our young men and our young women the same lesson of purity and virtue; it is just as necessary for one as for the other.

The congregational singing under the direction of Brother C. C. Edwards and the accompaniments by Brothers J. J. Dyson and W. S. Boyd added much to the solemnity and pleasure of the services.

President Leonard Mackay thanked the people for their attendance and those who rendered selections, when the benediction was pronounced by Elder George F. Grover.

The good sisters of the Relief Society made the saints from outside districts comfortable by providing the necessaries for "tea," which consisted of cocoa and milk.

Saturday afternoon, President Clawson, Elders S. Norman Lee, H. B. Clawson and twenty-two of the elders met in Priesthood meeting. Reports were heard, testimonies borne, counsel given, questions answered and a time of rejoicing had.

J. M. YOUNG, Clerk of Conference.

THE REDEMPTION OF ZION.

AH, reader, the redemption of Zion is more than the purchase or recovery of lands, the building of cities, or even the founding of nations. It is the conquest of the heart, the subjugation of the soul, the purifying of the flesh, the sanctifying and ennobling of the passions. Greater is he who subdues himself, who captures and maintains the citadel of his own soul, than he who, misnamed conqueror, fills the world with the roar of drums, the thunder of cannon, the lightning of swords and bayonets, overturns and sets up kingdoms, lives and reigns a king, yet wears to the grave the fetters of unbridled lust, and dies the slave of sin.

In her children's hearts must Zion first be built up and redeemed —"every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." When the fig tree of Israel's faith puts forth such leaves, know then that the summer is nigh.—ORSON F. WHITNEY.

SIMPLICITY.

SIMPLICITY is less dependent upon external things than we imagine. It can live in broadcloth or homespun, it can eat white bread or black. It is not outward, but inward. A certain openness of mind to learn the daily lessons of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clearness of spirit to perceive the best in things and people, to love without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sincerity of speech,—these are the marks of a simple life, which is within. I have seen it in a hut. I have seen it in a palace. And wherever it is found it is the best prize of the school of life, the badge of a scholar well-beloved of the Master.—HENRY VAN DYKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 16, 1911.

TESTIMONY OF THE RESURRECTION.

"JESUS saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:23-26.)

The attitude of Martha shows that she had been taught the doctrine of the resurrection, and accepted it so completely as to be able to say that she *knew* her brother should rise again in the resurrection at the last day. But there were non-believers in the resurrection in that day, the Sadducees, who, while professing to believe in the God of Abraham, Isaac and Jacob, taught that the death of the body was the end of existence. The careless morals reputed to them were a consequence of this belief, or rather disbelief. They had no interests to look to beyond the grave, hence were influenced only by the restrictions and limitations which mortal life entails.

When we give thought to the subject, we are driven irresistibly to the conclusion that the one thing which inspires "hope in this life only," is the inclination to shake off restraint upon the impulses of the flesh and an endeavor to justify abandonment in sensual gratifications—save in exceptional cases, there is scarcely any other reason for it. There is no hope of future reward or fear of punishment; no incentive to noble living or restraint upon the carnal desires. There is nothing beautiful in the prospect, nothing to ennoble or to elevate. "Eat, drink and be merry to-day, for to-morrow we die," is usually the slogan.

On the other hand, the certainty of immortality has been the dynamic of nearly all, if not quite all, heroic action in this world. It is the source of enduring cheerfulness in the world and the fount of brotherly love that has brought men up to a state of comparatively high civilization, and is almost entirely responsible for cleanliness and morality amongst men. It has been the dream of youth and the consolation of old age; the stay of the martyr, comfort to the bereaved, and hope to the downtrodden and oppressed. But a religion which inspires no hope beyond the grave is a freak, a monstrosity. We say with Paul, "If in this life only we have hope in Christ, we are of all men the most miserable."

Victor Hugo has left us a sample of the light and hope that

envelops the spiritual-minded, the calm assurance and sublime self-possession that sustains one when the bodily powers wane, without which the evening of life must be a dreadful thing. He said:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others—'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on dawn."

It was this certainty of future life that impelled the ancient apostles to persevere in their testimony of Christ and Him crucified, choosing rather to suffer death with Him than to "enjoy the pleasures of sin for a season." It was this hope which sustained the early Christains in the persecutions to which they were subjected, and, in fact, it is the secret of the sublime patience that has characterized those who have borne His name in righteousness even from the beginning. St. Paul says of them: "Women received their dead raised to life again: others were tortured, not accepting deliverance, that they might obtain a better resurrection: and others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11: 35-38.)

"Yes," the sceptic will say, "this matter of religion has been the cause of more bloodshed and cruelty than anything else in the world. Look at the wars waged through a score of centuries in the name of God and religion, reducing the whole world to a battle-field and breeding fiends of slaughter. Consider he hor-

rors of the modern Inquisition conducted in the name of holy religion!"

It may be true that the *misapplication* of religion has caused much needless suffering and unwarranted bloodshed, possibly more than any other cause, but the sceptic should remember also, that religion is quite the most important and far-reaching thing to be found in the world. Are 40,000,000 people directly interested in the affairs of the United Kingdom? All these, and a billion more, are directly interested in religion. All the hundreds of millions who have laid down their bodies on British soil, make but an infinitesimal speck in proportion to the untold billions who have peopled this earth "since the flight of years began," and *all* these were interested in religion! So, while much blood has been shed and indescribable cruelty practised under the cloak of religion, we must not forget the extensiveness of the subject, nor the inestimable good religion has done. It has been a faithful accompaniment in the rise and fall of nations. Nations have never risen above savagery without some form of religion. Their rise has been proportional to the quality of true religion in the hearts of their citizens; and where true religion is not, speedy death and decay is the inevitable result.

The Latter-day Saints place hope implicit in the fact of a literal resurrection, enduring the scoffs of an infidel world and a misguided "Christianity," having "respect unto the recompense of reward" promised to the righteous who endure. What to the Latter-day Saint heart is the petty annoyances experienced, though it be for the span of mortality, when one of their poets can sing like this?

"O blindness dense, delusion mortal!
Where darkness reigns disguised as day,
Where prison seems but sportive playground,
And spendthrifts waste life's pearls away!

"Be this their bourne that seek no brighter,
Whom nought save worldly pleasures please;
Graves are the goal of earthly glory,
But man was meant for none of these.

"Call earth thy home, clasp thou its shadows,
Till here thy little day be done;
My home is where the starry kingdoms
Roll round the kingdom of the sun!

"I came not forth in quest of freedom,
To shrink from peril or from pain;
To learn from death life's deepest lessons,
I sank to rise, I serve to reign.

"Souls to whom life unfolds its meaning,
Ne'er hope full happiness on earth,
But patient bide that brighter morrow
Which brings again celestial birth."

We look forward to a grand re-union with loved ones in that glorious, sin-freed life beyond the grave, where Satan shall not be permitted to harass the righteous, or in any way afflict the children of light. In those realms of delight towards which our eyes our turned, we see recompense an hundred-fold for all we have endured for Christ's cause in mortal life, and we recognize the means to such salvation and exaltation in His "gospel of the kingdom," which we are now so earnestly spreading among all nations. We rejoice and grow exceeding glad when we contemplate these things which God has in store for the faithful. Let us join in the theme of another sweet singer of Zion whose mind was inspired:

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

"Though outward ills await us here,
The time at longest is not long
Ere Jesus Christ will re-appear,
Surrounded by a glorious throng.

"Lift up your hearts in praise to God,
Let your rejoicings never cease;
Though tribulations rage abroad,
Christ says, 'In me ye shall have peace.'"

S. N. L.

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived for Europe March 12th, 1911, per s.s. *Megantic*: Gilbert Powelson, Raymond, Canada; Willard A. Van Orden, Lewiston, Utah; Albert E. Money, Spanish Fork, Utah; Ervin D. Johnson, Eureka, Utah; E. Taft Benson, Ogden, Utah; William C. Davidson, Philip C. Reynolds, John B. Taylor, Robert A. Stelter, Freda E. Stelter, Spencer P. Felt, Salt Lake City; Alma L. Riggs, Millville, Utah; Godfrey J. Fuhriman, Providence, Utah; John A. Larsen, Logan, Utah; Anders C. Pedersen, King, Utah; Ezra F. Edman, Salem, Utah.

Appointments.—The elders who arrived for the British Mission. March 12th, 1911, have been appointed to labor in the following conferences: Philip C. Reynolds, Birmingham; Albert E. Money, William C. Davidson, Irish; Ervin D. Johnson, Leeds; Willard A. Van Orden, Newcastle; John B. Taylor, Gilbert Powelson, Scottish; Alma L. Riggs, Sheffield.

Elder Addresses Methodist Meeting.—Elder Edward C. Rich writes: "Through arrangements made by Brother John Smith, of Wainstalls, I had the privilege last evening of addressing the Methodist Mutual Improvement Society at Midgley on the subject

'What must I do to be saved?' I showed that the Bible taught as necessary to salvation 'the first four principles of the gospel' as taught by the Latter-day Saints. At the conclusion of my remarks a general discussion followed, a number of questions being asked, which I answered. There was an attendance of about forty. We hold cottage meetings occasionally in the village of Midgley at the home of Sister Olive Smith. I am in hopes that the meeting last evening will be the means of bringing more strangers and investigators to these meetings."

Funeral Service.—"We held a funeral service in the Rotherham branch (Sheffield conference) March 8th, 1911, which resulted in our becoming favorably known in that town. It was over a child, and the chapel was crowded. Most of the people were bitter, and came out just to see how a 'Mormon' funeral was conducted. Of course I took the old subject of infant baptism as my text. I dwelt upon it as best I could in the allotted time, and it made a wonderful impression for good. The lady who acted as godmother when the child was baptised in the Church of England took her place amongst the mourners. She was very bitter and kept her eyes on me all the time, and listened very attentively. After we returned to the house I talked to her a long time. She has now lost all her bearings, and has found out there is more good in 'Mormonism' than she ever dreamt of. She has an entirely different opinion of us now. We received many expressions of surprise and praise for the beautiful and impressive services. We distributed a good many books and tracts."—SAMUEL COTTAM.

A Good Meeting.—On account of recent assertions made against the Latter-day Saints by the press, Elders Shirley P. Jones and Homer J. Brown, who have been laboring in New Holland (Hull conference) for some time past, were challenged by a gentleman of the place to publicly answer the allegations made. As an outcome of this challenge the Co-operative Hall at New Holland was hired for the evening of February 23rd, 1911, and our meeting extensively advertised, both in New Holland and surrounding villages. The result was that when the hour for commencing the meeting arrived the hall was packed both on the stand and on the landing outside the door. Many were unable to gain admittance, and an eager congregation awaited developments. President McCann, Elders Watson, Smith, Maughan, Williams, Jones and Brown were the elders present, and together with about six saints from Hull, formed the entire "Mormon" congregation of a crowd of about one hundred and fifty-five. Elder Jones presided, and a highly successful meeting was held. In fact, it was remarked that it was the most orderly free public meeting ever held in New Holland. A fine spirit prevailed, and a good mark made that cannot be erased.

Baptisms.—Elder H. L. Jensen baptised one convert at "Deseret" (London conference), on Sunday, February 19th, 1911. Again, on Sunday, February 26th, 1911, Elder J. W. Saville baptised one convert at "Deseret."

At Longworth, Berkshire (London conference), March 4th, 1911, Elder Thomas S. Davis succeeded in initiating one more soul into the fold by baptism.

A baptismal service was held at Table Bay (South African mission), Thursday evening, February 16th, 1911, when three more members were initiated into the fold of Christ, President B. A. Hendricks officiating.

At "Deseret," High Road, South Tottenham (London conference), on Sunday, March 12th, 1911, President W. P. Monson baptized two new converts.

Successful Socials.—A very successful tea and concert was held in the Leeds branch (Leeds conference) Saturday, February 25th, 1911. About one hundred and fifty saints and friends were in attendance. A dainty tea was served, and much credit is due those who had charge of that part of the program.

On February 27th, 1911, at Cobden Hall, Peachy Street, Nottingham (Nottingham conference), a farewell social was held in honor of Elder William Greenwood, who has been honorably released to return to his home in Zion. There were in attendance one hundred and fifteen saints and friends, and a very enjoyable time was had in listening to a well rendered program, and also indulging in pleasant games. Elder Greenwood has been a very faithful worker in the cause of truth, and has made a host of friends during his sojourn in England. All wish him Godspeed on his journey home.

A very enjoyable social was held at 73 Murraygate, Dundee (Scottish conference), Wednesday, March 1st, 1911, in honor of Elder Garnet Woodward, who has been honorably released to return home. A nice program was rendered, many friends taking part. Light refreshments were served. Elder Woodward was presented with a suit case by the elders, saints and friends of Dundee, in which branch he has labored the past four months. Seventy-five persons were present.

Saturday evening, February 25th, 1911, a very enjoyable social was held in the Latter-day Saints Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), in honor of Elders Albert McCann and William Holmes. Elder McCann is returning home. Elder Holmes has been transferred to the Liverpool conference. A large number of saints and friends were in attendance, and a very excellent program was rendered.

On March 4th, 1911, at Mechanics' Hall, Nottingham (Nottingham conference), a very high-class concert was rendered by the Nottingham conference choir. There were in attendance about two hun-

dred people, many of whom were strangers, and many comments were made upon the splendid rendition.

A very successful social was held at Park Hall, Sunderland, March 2nd, 1911 (Newcastle conference), in honor of Brother John Walker, who is sailing for Canada. Brother Walker has been a faithful member of the Church for four years, and has taken a very active part in the Sunday School and Mutual Improvement Association work.

Branch Conferences.—A successful branch conference and district meeting was held in the Lincoln Academy, 183 Gibbet Street, Halifax branch (Leeds conference), Sunday, February 12th, 1911. Two meetings were held at 2 and 6:30 p.m. respectively. We had with us, President E. S. Horsley, Eliza B. Horsley, Elders Edward C. Rich and George O. Low. Brother and Sister William E. Baird were with us as visitors from the land of Zion. The afternoon session was mostly taken up by reports from the various organizations. Elder Edward C. Rich reported the branch to be in a progressive condition, said the branch had a Sunday School, Mutual Improvement Association, Relief Society, all fully organized with local officers, which were afterwards reported by those presiding over the separate organizations, to be in a very prosperous condition. President Horsley occupied the remaining time commending the saints for the effort put forth in securing a more comfortable meeting place, and admonished all to try and live the truth. The evening session commenced with a large attendance of both strangers and saints. Brother William E. Baird, who had labored as a missionary in this branch some years ago, very clearly explained to those present the general conditions that exist in Utah, showing very plainly that such things as are being said about the Latter-day Saints at the present time could not possibly be true. Sister Horsley very earnestly discoursed upon the first principles of the gospel. The general and local authorities were sustained. President Horsley then occupied the remaining time speaking upon the general outline and scope of the gospel the Latter-day Saints follow, and gave some good advice to all present. All were well pleased with the many solos so well rendered, and much credit is due the choir in helping to make all a success. There were in attendance about one hundred and thirty at the evening meeting.

February 26th, 1911, a branch conference was held in Leeds (Leeds conference). President E. S. Horsley, Sister Eliza B. Horsley and Elder E.C. Rich were in attendance. The conference was called to order at 2: 30 p.m. by Elder A. H. Bowman, after which President Horsley took charge and a general report of the branch was given by Elder Bowman. The Sunday School was reported by Brother Walter Dennell, superintendent, and a report of the choir was given by Elder Thomas H. Winter, all of which was very satisfac-

tory. President E. S. Horsley then gave a short talk on the general condition of the various branches of the conference, and exhorted the saints to diligence in the work of the Lord, and commended them for the good work that had been done during the past year. The general and local authorities were then presented and sustained. Sister Eliza B. Horsley then spoke very forcibly on the first principles of the gospel and bore testimony to the truthfulness and divinity of the gospel as taught by the Latter-day Saints. At 6:30 p.m. the evening meeting was called to order by President E. S. Horsley, and Elder E. C. Rich was called upon to speak, and gave a very interesting talk upon salvation for the dead. The choir then sang the hymn, "Joseph the Seer." President Horsley commented upon the work of salvation for the dead, and also spoke upon the first principles of the gospel and exhorted the saints to diligence in the work of the Lord.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVI. CHURCH ORGANIZATION.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith, 6.*

I. THE FIRST PRESIDENCY. (Doc. and Cov. 107:22.)

1. The President; he is known as President of the High Priesthood of the Church, or as Presiding High Priest over the High Priesthood of the Church. (Doc. and Cov. 107: 64-68.)
2. His counselors—two in number. These three High Priests, when properly appointed, ordained, and upheld by the confidence, faith, and prayers of the Church, "form a quorum of the Presidency of the Church. (Doc. and Cov. 107:22.)

II. THE QUORUM OF THE TWELVE APOSTLES.

1. Twelve traveling counselors (Doc. and Cov. 107:23, 33.)
2. A quorum of supreme authority under special conditions (Doc. and Cov. 107:24.) Note that a specialized duty of the Twelve Apostles is to preach the gospel among the nations of the earth. In this great work they are to be assisted by the Seventies. The work of local presidency, and of specific counsel in the established stakes and wards of the Church pertains to the First Presidency of the Church, as presiding high priests.

III. THE PRESIDING QUORUM OF SEVENTY.

The first quorum of seventy is of special authority. At present this first quorum is unorganized except as to its seven presidents (Doc. and Cov. 107:25, 26, 34, 93-97.)

IV. The Presiding Bishopric. (Doc. and Cov. 68: 18-20: 107: 82, 83.)

1. Comprising three. (a) The Presiding Bishop. (b) His two counselors (Doc. and Cov. 107; 72 and 76.)

V. Local Organizations of the Priesthood.

1. Stake organizations. (a) The Stake Presidency, comprising a president and two counselors, each of whom is a duly ordained High Priest. (b) The High Council—comprising twelve High Priests duly chosen and ordained to this office. This council is presided over by the Stake Presidency, and forms the highest judicial tribunal of the stake.

2. Ward organizations. (a) The Bishopric, comprising a bishop and two counselors, each of whom is a High Priest. (b) The bishopric is a presiding body, a body of presiding High Priests.

3. Helps in government. (a) Primary Associations. (b) Mutual Improvement Associations. (c) Sunday Schools. (d) Church Schools. (e) Religion Classes. (f) Relief Societies.

General reference: "The Articles of Faith," Lecture XI.

DIED.

Ruck.—In South Africa, January 18th, 1911, at the age of 91 years. Brother Ruck was baptised 57 years ago, and when the elders left the mission, he was made a presiding elder. He proved faithful to his charge. At the funeral services, the elders acted as pall-bearers, according to his expressed wish before he died.

Togg.—Raymond Eugene Togg, January 28th, 1911, at Hornsey, London. He was born May 19th, 1910.

Mousley.—At Halifax (Leeds conference), England, February 22nd, 1911, Elizabeth Bancroft Mousley, born November 17th, 1840, at Halifax, Yorks: baptized September 3rd, 1904, by Elder Abraham M. Hill.

Ball.—At Hanley, Staffordshire (Birmingham conference), February 10th, 1911, Sarah Ball. Deceased was born July 10th, 1832, at Harley, Staffordshire; baptized May 16th, 1909, in her 77th year. The elders conducted the funeral services in the Hanley cemetery chapel, February 13th, 1911.

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